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More Work
FOR THE
D E A N.

In a Brief Answer to some Scandalous Reports,
Published by Dr. *STILLINGFLEET*, in his Book, Entitled, *An Impartial Account of the History, Nature and Pleas of the present Separation from the Communion of the Church of England*; against some of the Lords faithful Servants, namely, Mr. *Henry Barrow*, Mr. *John Greenwood*, Mr. *John Penry*, who by the Bishops means, after long Imprisonment, were put to death, contrary to Queen *Elizabeths* mind, in the year 1593, because they refused Communion with the Church of *England*, by reason of the many Popish Corruptions in the Ministry, and Worship retained therein: And also for bearing their Testimony against the same; which is still the Cause many Thousand Protestants refuse Communion with the Church of *England* at this day.

As likewise here is word for word the Petition of those persecuted Christians, wherein is shewed the Barbarous Usage of the Bishops to them.

Together with the Refutation of the then Esteemed Bishop of *Winchester*'s Blasphemous Doctrine, by Mr. *Henry Barrow*; with the Description of the true Church of God, according to Christs Testament, by the whole Church at *London*, whom the Doctor calleth *Brownists*; with the reason why they were so Nick-named by their Enemies. Very needful for all true Protestants to know.

By *Thomas Wall*.

Prov. 11. 8. Open thy mouth for the dumb, in the cause of all such as are appointed to destruction.

L O N D O N, Printed for *William Marshall*, at the
Bible in *Newgate-street*. 1681.



More Work
FOR THE
D. E. A. N.

[illegible]

As likewise here is word for word the Partition of those
persecuted Christians; wherein is shewed the Barbarous Usage of
the Bishop to them.

together with the Restoration of the true Reformed Bishop of Rome
against the Pious Doctrine, by Mr. Henry Burton; with the
Description of the true Church of God, according to Christ
Testament, by the whole Church at London; whom the Doctor
calls heretics; with the reason why they were so named
by their Enemies. Now useful for the present and to come.

By Thomas W. H. [illegible]

Printed by J. W. B. in London.

To the most Noble and Sincere-hearted
Protestants, Grace, Mercy and Peace
be multiplied.

IT may seem a thing very strange in nature for a Lamb without fear, to meet a Lyon in the open field: As it was in Little *Davide*, when by faith he Encountered with great *Goliath*; the Champion of the *Philistines*; even so it may seem strange to some, that so mean an instrument shall, without fear, meet Dr. *Stillington*, so great a Champion, in the open field. But seeing he hath, with *Goliath*, despised or defied that little flock of Christs faithful Servants, the heavenly Armies of the living God; therefore I cannot keep silent, having, with *Davide*, the Lord on my side, his Truth for my Sword and Buckler; therefore for the Honour of the Lord Jesus Christ, and love I bear to all his Servants, I shall herein defend the Rights and Prerogatives of my Lord and Saviour: That he is the only Archbishop, Lord Spiritual, and Lawgiver to his Church, in all things apper-

aining to the worship of his Father ; And shall stand by the same testimony which any of the Lords Servants have borne against the Doctor, and all the Canons of his Church to the contrary.

Secondly, Among all the Enemies of Gods people, the most wickedst are those that under the Visage of Christianity, would be reckoned among the Lords Protestant people; in word, declaring they are on Christs side, but in their Works and Writings manifest their hatred against him, and all his faithful Servants, for no other cause, but by manifesting their love to Christ, in keeping his Commandment in Gods Worship, and bearing their testimony against all mens inventions to the contrary : such an enemy hath the Doctor manifested himself to be to the Christians herein mentioned, in the false Reports published against them, to the Defamation of their persons, their Writings, and the Truth they professed and maintained, as is hereafter plainly discovered concerning their Faith in the Description of the true Church of God, with all her Officers, and in what order Christ hath commanded in his Testament, for them

to walk therein, with Church-State Ministry, together with its holy Order, I desire the Doctor to compare with his Church and Ministry, and then declare to the world, which he believeth in his conscience is the true Church of God. If God be pleased to open his eyes, and carry him above all earthly Wisdom, by his Spirit, unto an exceeding high Mountain, the height of Israel, to behold the City filled with the glory of God; and unless God doth be his help, he, with the Apostate Israelites, will still weary himself, and not know how to find the way to the City; in which City, by the Canon or holy Rules thereof, Christ hath appointed for her Officers, Pastors, Teachers, Elders and Deacons, Ephes. 4. But the 7th Canon of the Doctors Church faith, *Whosoever shall affirm, that the Government of that Church by Archbishops, Bishops, Deans, Archdeacons, and the rest that do bear office, is Antichristian, or repugnant to the word of God, let him be excommunicated ipso facto, and so continue, until he repent, and publicly revoke his wicked Errors.* Christ Jesus hath appointed the whole form of Gospel-worship to be learned out of his

Rev. 21. 10.

Ezek. 17. 22,

23. & 40. 2.

Rev. 21. 11.

Ecc. 10. 15.

Testa-

Isa. 8. 20. Testament, and that it be agreeable to the
Act. 20. 27. same, upon pain of all the Curses in Gods
Rev. 22. 18. Book; to him that addeth or diminisheth to
Prov. 30. 6. or from. But the 4th Canon of the Doctors
Church saith, *Whosoever shall affirm, that the
form of Gods worship, established by Law, and
contained in the book of Common-prayer, is a
corrupt and superstitious, or unlawful worship
of God, or containeth any thing in it that is
repugnant to the Scriptures, let him be ex-
communicated ipso facto, and such like,*
wherein is preferred the Traditions and Or-
ders of men, to be equal to the inspired
Rules in Christs Testament.
Now let me ask the Doctor, whether he
believeth in his conscience, that when he
cometh to appear before the Lord Jesus, the
chief Judge, that he shall be judged for the
breach of his Church Canons, or for the
breach of Christs Canons, in his Testament;
seeing the word of God telleth us, that
whatsoever man that hath engaged himself
to be a worshipper of God, and shall break
the holy Rules in Worship he hath pro-
mised to keep; and after Gods order, by
brethren, used for his recovery, *Matth. 18.*
if he stand obstinate, then that which the
Church,

Church, by the Rules of Christ, doth by ex-communicating him on earth, is confirmed in heaven : but the curse for the breach of mans Canons in worship, though pretended to God in worship, is the curse causeless, which shall not come, *Provy. 26. 2.* But the curse turn'd into a blessing, upon all that do, *Rev. 22. 17.* to wit, the Commandments of the Lord Jesus : they only have right to the Tree of life, and may enter in through the gates in the City. So that it is not enough for the Doctor to think it is sufficient for him, or his hearers to believe verbally that Christ is the Son of God, come in the flesh, as the only foundation of Religion ; but they that do expect salvation by Christs Merits, must not only believe he is the Son of God, but by their obedience confess the same, that as a Son was he faithful in his house or Church, as *Moses* the Prophet, like unto *Moses* the only Law-giver, for Gospel-worship, as aforesaid ; which the Doctor doth not obediently believe, so long as he retaineth the Popish Office of a Dean, for one of Christs Gospel-Ministers, as though Christ was not wise enough to give Titles fit for his Ministers. But as we read of the *Romish* Church, that woman which sitteth upon

upon a scarlet coloured beast, full of the names of blasphemy: this name Dean proceeding from thence, may be reckoned among them, *Rev.* 13. 1. & 17. 3.

And, lastly, as every true Christian must not only believe that Christ is the Son of God come in the flesh, but also they must walk in him, rooted and established, following Christ by the example of the Primitive Churches commended in them: As when *Israel* had gone from the pure keeping in worship to God, his Ordinances, and the Covenant of *Levi*, the call of the Lord to them, to reform their ways by the prophet *Malachi*,
Mal. 2. 8. was to remember the Law of *Moses*, and not the Tradition, or Canons of men: and until this was done, they that feared the Lord had separated from them, and spake often one to another, and a book of remembrance was written for them, that thought on his Name, even his Law, and partook not in the evil of the transgressors. Even so, when after the long Apostacy of Christians, the Lord called them
Mat. 12. 21. to come out of *Babylon*, and to reform their ways, but not by the Canons of men, but by the everlasting Gospel, taught by the Servants of God in King *Edward*, Queen *Elizabeth*,
Rev. 18. 4. betb,

zabeth, King *James*, and in King *Charles*
 the 1st and 2^d. to this day; and until this
 work be done, all that fear the Lord do sepa-
 rate themselves, and speak often one to another:
 for which they are and were still persecuted,
 reproached and defamed; but by whom but
 by the Devil, called the *Dragon* and *Serpent*, Rev. 2. 10.
 in his servants, out of whose mouths comes
 floods of reproaches to destroy the woman, Rev. 12.
 had not the earth then, and still doth by more 15.
 than an ordinary Providence help the woman,
 in drinking up, or rather hindering the work Verse 16.
 of persecution.

Thus hoping the Doctor will lay these
 things to heart; and who knoweth, seeing a-
 mong *Adams* Sons some men for their malice
 and fury are compared to Lions, 2 *Tim.* 4.
 17. but God in his mercy may give him grace
 to the changing of his fierce nature. If the
 Lord by the Arrows of his Truth prick his
 heart, *Psal.* 45. 5. *Acts* 2. 37. *Heb.* 4. 12.
 that so he may yield obedience to Christ Je-
 sus, and lie down with the Lambs in the
 Lords holy Mountain, even Sion his true
 Church, *Isa.* 11. 7. *Heb.* 12. 22. where it is
 said, the Lords people shall be all Righteous,
Isa. 60. wise as Serpents, harmless as Doves,

men in understanding, children in malice, 1 Cor.
14. for such only can have right to enter into
the Kingdom of God, Mat. 18. 3. that so
he may for the time to come see himself in
the glass of Gods word new born, all his
fleshy glory and honour fading away by the
Spirit of God blowing on him ; so shall he
beat his sword of bitter words into plough-
sheares, that by the word of God the fallow
ground of his uncircumcised heart be broken
up, the seed of Gods truth sowed therein
watred by the heavenly dew of his grace, that
he may bring forth the fruits of righteousness,
which is peace with all men, and holiness,
without which no man shall see the face of
God ; which is and shall be the prayers for
the very enemies of him who is the Lords
unworthy servant,

Jam. 3. 18.

Heb. 12.

14.

Tho. Wall.

More Work
FOR THE
DEAN:

Or, A brief
ANSWER

To some Scandalous Reports published by
Dr. Stillingfleet, &c.

T Herefore among the many fore Travels King Solomon beheld among the Sons of men, this, faith he, is one, *That for every right work a man is envied of his neighbour*, Eccles. 4. 4. Psal. 106. 16. Numb. 11. 29. Matt. 26. 7, 8, 9, 10. Now if that were a right work in the Lords Servants of 'old, in calling the Lords people out of the temporal *Babylon*, to separate themselves from all the filchiness of those Heathens, *Exra.* 6. 21.

that they might enter into Covenant with the Lord, to serve or worship him, as he had given commandment by the hand of *Mose's* both in Ministry, Ordinances and Order, for which work they were envied of their Neighbours, *Nehem. 4* and *5* Chapters; even so it was a-like right work in these latter days, for the Lords Servants to call his elected ones out of the Romish Sodomy, Egyptian and Spiritual *Babylon*, *Rev. 11. 8.* and *18. 4.* that they might separate themselves from their abominable filthiness in worship and nature, that so with the Lord they might enter into the Covenant of the Gospel, *Acts 2. 47.* *2 Cor. 11. 2.* *Isa 62. 5.* *Ezek. 16 8,* to worship him as the Son of God, Christ Jesus, had appointed in his last Will and Testament, both in Ministry, Ordinances, Time and Order; and for this right work, among others, was Mr. *Barrow*, Mr. *Greenwood*, and Mr. *Penry* envied then to death by their Neighbours, and now again, after their death, envied by Dr. *Stillington*, to the defamation of the memory (*Prov. 10. 7.*) of those whom God had blessed, and are now at rest in the Lord, *Rev. 14 13.*

2dly. The evil way this Doctor hath taken to vent his envy against these Servants of God, is, first, in calling their Books seditious; and therefore because he could not prove it, he is driven to make use of the false reports of their Enemies, such as never disclaimed against the succession of their Ministry received from the Bishops, nor yet their vain School Titles of Batchelor in Divinity, a Title not found in Christs Testament, set in the front of that Book called the *Bloody Tenet*, out of which Book, the Doctor tells us, that Mr. *Cotton* said, Mr. *Dod* told him, that when Mr. *Barrow* was under the Gibbet, he lift up his eyes and said, *If I be deceived, thou hast deceived me.* To which I answer, If Mr. *Barrow* did say those words, it might be drawn from him upon the same occasion the like words were drawn from the Prophet *Jeremiab*, when the Priests and false Prophets seeing his constancy and faithfulness in the Lords message against their evil doings (*Jer. 20. 8, 10.*) derided him, which occasioned him to say, *O Lord thou hast deceived me, and I was deceived, thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.* Even so some of the Clergy being present when Mr. *Barrow* suffered death, seeing his constant testimony against their evil doings, might deride him, and so might occasion those words from him. Surely if the Doctor had had any thing worth noting against this man, a few Pages in his

his Book should not have contained it: Thus all may see, it is more of malice than of any just matter he had against him. And why at this time? Because the memory of Mr. *Barrow*, Mr. *Greenwood*, and Mr. *Penry* was lately revived in a Christian Warning-piece, presented to the Kings Majesty last April; so that if Mr. *Barrows* Books therein mentioned, should be again sought after, which doth so lively discover the abomination of that Ministry of which the Doctor is one, therefore he hath endeavoured to disgrace their persons, that their labours might not be regarded; and therefore it will not be amiss by the way, to note what Mr. *Barrow* hath written, in one of his Books called the *Discovery*, which the Doctor called seditious, for comparing the true Ministry of Christ and the Ministry of Antichrist together, that as light maketh manifest, so in laying down Christs true Ministry, the abomination of all other by it may be discovered; of which subject in particular, Mr. *Barrows* words are these in his *Discovery*, page 46.

The Ministry appointed by Christ unto the Government of Church be of two sorts, Elders and Deacons, Phil. 1. 1. 1 Tim. 3. Tit. 1. 5. Rom. 12. Acts 20. 28. 1 Tim. 5. 17. 1 Cor. 12. 7, 8. Acts 6. The Elders, some of them to give attendance unto the publick Ministry of the Word and Sacraments, as the Pastor and Teacher; the other Elders together with them, to give attendance to the publick Government of the Church. The Deacons office, to attend to the gathering and distributing the Contribution of the Church, for the maintenance of the Ministry and Poor, 1 Cor. 16.

Now (saith Mr. *Barrow*) to come to the Ministry of the Church of *England*, which is so manifold and divers as I know not how to begin to describe it; but let it first be divided in these three sorts: 1. Reigning or governing. 2. Serving; and 3. Collegiate. 1. Of the reigning and governing Ministers, are Arch bishops, Lord Bishops, Arch Deacons, Chancellors, Commissaries, all of the High Commission; as likewise such Civil Doctors, Proctors, Registrars, Scribes, Pursevants, Sumners, as attend upon their Courts of Faculties, Prerogative Archees, Delegates. 2. Of the serving sort are, Parsons, Vicars, Curates, Hireling Lecturers, Vagrant and Mercenary Preachers, House priests, Chaplains, half priests, or Catechisers, Churchwardens, Side men, Quest-men, Parish-Clarks. 3. Of the ministry Collegiate, are Lord Bishops, Deans, Sub deans, Prebendaries, Canons, Petit Canons, Gospellers, Epistlers, Singing-men, Singing boys, Vergers, Sextons. This division, I suppose, will well

well near suffice for their Officers. But now how to divide or distinguish their Offices, I know not, I am so unlearned and ignorant of such great secrets and high mysteries; neither yet have I skill to marshal them in their degrees of honour which I have heard say they have both in the Commonwealth and in their Schools, as their Primate, their Metropolitan Graces, their Palatine Lord Bishops, and their Barony Lordships, all which I wene be Peers of the Realm and Estates of the Land. Now there are also certain Doctors of Divinity, and Batchellors of Divinity, which have many great privileges and prerogatives of the Cap, the Scarlet Gown, the Hood, the Habit, the Tippet, the Ring, the Chair, the one of them being a Knights fellow, the other an Esquires, in any ground in *England*; also how capable these are by Statute of how many Benefices, I cannot tell.

Now surely this discovery doth not a little torment the Doctor, to cause him to be so malicious against *Mr. Barrow* to disgrace him now he is dead, *Papist* like, who burnt the bones of such as they call Hereticks, many years after they have murder'd them, when as they did as *Mr. Barrow* hath done, that is, bear their testimony against the Rabble of Antichrists ministry, as is noted out of the Book of *Martyrs* in the foresaid Christian Warning-piece to the King, p. 23. for what comfort can those have which call themselves ministers, and cannot prove their Ordination to be according to Gospel-order, when at the last day they will say, *Lord, Lord, we have prophesied in thy name, and cast out devils in thy name, and have done many wonderous works, when Christ shall say to them, I know you not; depart from me ye workers of iniquity?* For is it not iniquity for any to take upon them the name of a Dean instead of a Pastor, and to be a persecutor rather than a preserver, and so contrary to Gods plain Law, to be a tale-bearer, as it written, *Levit. 19. 16, 17. Thou shalt not go up and down as a tale beaver among thy people*; yea, to reproach the deceased Saints of the Lord calling their Books seditious, not only for pleading that the ministry appointed by Christ might by Protestants be embraced, but also for reproving the blasphemous Doctrine of *T. C.* the then esteemed Bishop of *Winchester*, in his Book against *Martin Marprelate*, namely this, that the Orders and Ordinances which Christ hath in his Testament left unto his Church, were but temporary, whilst the Church was under Heathen Tyrants; and that where the Gospel is embraced

embraced by a Christian Prince, they are not only not necessary but inconvenient, yet intollerable, as bringing the utter subversion of the Land, raising up tumults and uproars, and withdrawing the people from obedience unto their Magistrates. Unto which *Mr. Barrow* replieth, that there ought throughout all ages and estates of the world, in all places to be one and the same form of outward Government in all true Churches of Christ unto the worlds end, *scil.* that Apostolical primitive pattern left unto us in Christs Testament, and none other; which undoubted truth *Mr. Barrow* against the Bishops confirms both from the Law and Gospel, in these words. The Lord when he erected his Tabernacle among the *Israelites*, gave them a perfect pattern in all things, even to the least instrument, hook, or tape therein, as also the whole composition of every thing belonging thereunto, with all the Ordinances thereof, and left nothing to the will and discretion of *Moses*, whose commendation was, that he was faithful in all his house, as a servant, for a testimony of these things that were to be spoken after, *Exod.* 25. *Heb.* 8. 5. *Heb.* 3. also we read of *David* in the distribution of the order and functions of the Priests and Levites, and likewise of *Solomon* and *Zerubbabel* in building the material Temple, how perfectly the Lord set down the matter, form, number, size, place, order, and use of every thing belonging thereunto, *1 Chron.* 28. 11. as also what perfect Laws was given by God for every thing to be done; and likewise how jealous the Lord was over his Sanctuary; and what severe judgments was upon all them that transgressed the least of his Ordinances, as is seen in *Nadab*, *Abihu*, *Lev.* 10. *Corah* and his company, *Numb.* 16. on *Eli* and his sons, *1 Sam.* 4. and sundry the like: Now may we suppose God is less jealous, careful, provident over his glorious Temple of lively stones, which consisteth of the bodies and souls of his Saints, for the structure, instruments, form, order, and ordinances, which shall abide to the worlds end, than he was of the other which consisted but of wood and stone, and was to abide but for a time, being but a type and shadow of the spiritual; if we think so, let the New Testament convince us, wherein is left unto us a most exact, lively, and express pattern for all things concerning the ministry, ordinances, maintenance, time, and order; therefore Christ is said to be faithful (*Heb.* 3. 6.) in his own house as a Son, who is the head of his body the Church (*Col.* 1. 18.) of the living God, the only Lord spiritual and Archbishop of their soul, *1 Pet.* 2. 25. If the Dr. be, as may be supposed he is of the Bishops

Bishops mind, by imbracing an Office not once named in Christs Testament, to wit, a Dean, by it allowing that the Orders appointed by Christ were but temporary; so that Christs Offices of Pastors, Teachers, Elders and Deacons, is not allowed by the Doctor to remain perpetual: When he hath proved it, he may be believed; and until then, *Mr. Barrows* testimony herein is truth, and the contrary seditious: And they that own any other Ministry, Order, or Ordinances in Gospel-worship than Christ hath appointed, is intollerable, to the utter subversion of all good orders in Christs Church, and procurer of the Judgments to come on that Land. Now if the Doctor will not believe this to be a truth, though a truth proved by Scripture, because those he calleth *Brownists* declare it; I hope he will believe it, if some of the Ministers of his own Church saith it in the Admonition to the Parliament, in the Thirteenth year of *Queen Elizabeths* Reign; they in opposition to the Ministry of Arch and Lord Bishops. declare in the Epistle, Either we must have a right (*Matt* 9 37 *Eph.* 4. 11, 12) Ministry of God, a right Government of his Church, *Matt.* 18. 15, 16, 17. according to the Scriptures, both which we lack; or else there can be no right Religion, nor yet from the contempt thereof, can Gods Plagues be from us any while deferred. And further, they say in Page 2. We allow and like well of Popish Mass-mongers, men for all seasons, King *Henries* Priests, *Queen Maries* Priests, who of a truth, if Gods Word were precisely kept, should from the same be utterly removed. Now to leave this to the Doctors consideration, I shall in the next place better inform the Doctor what end *Mr. Barrow* made, that so the Doctor may be ashamed to own his false report in his Book.

I find in a book Printed a little after *Mr. Barrows* death, in the year 1593, Intituled *Henry Barrow's Platform*, by reason of some things *Mr. Barrow* had Written, was after his death Printed: In which, the Publisher declareth in these words, A Gentleman of a good House told me, that *Queen Elizabeth* asked the Learned Doctor *Raynolds* what he then thought of those Two men *Henry Barrow* and *John Greenwood*? he answered her Majesty, that it could not avail any thing to shew his judgment concerning them, seeing they were put to death; and being loath to speak his mind further, Her Majesty charged him upon his Allegiance to speak; whereupon he answered, that he was perswaded, if they had lived, they would have been Two as worthy Instruments for the Church of God

as hath been raised up in this Age. Her Majesty sighed and said no more. But after that she riding to a Park near the place where they suffered death, called again to mind their suffering of death; and being willing to take farther information concerning them, demanded of the Earl of *Cumberland* who was present when they suffered, What end they made? He answered, A very godly end, and prayed for your Majesty, the State: moreover saith the same Author, *Mr. Philips*, a preacher famous, both seeing and hearing *Mr. Barrow* his holy speeches and preparations for death, said, *Barrow! Barrow! my soul be with thine*. By all which it appeareth, that this report which the Doctor hath taken out of *Mr. Cotton's* book, printed above 40. years after their death; and then, but that *Mr. Cotton* should say *Mr. Dod* told him so, is very false; and the rather to be believed it was false, because *Mr. Cotton*, though he went into *New England*, yet could never forsake the order of his ministry received from the Bishops, nor yet glorying in their vain School titles, as in the title of his book afore noted, he stileth himself *John Cotton* Batchellor in Divinity. These fleshly titles *Paul* was ashamed of, and accounted them but dung, though he had as many to glory in, as any man, *Phil. 3.* all which *Mr. Barrow* reprov'd, which *Mr. Cotton* did not like, therefore could report a hear-say against *Mr. Barrow*, though no more dishonour to *Mr. Barrow* nor the cause he dyed for, than it was to the prophet *Jeremiah*, *Jer. 20.* and the cause he suffered for; both for the good old way of the Lord, under the Law, the other under the Gospel-worship.

In the next place, the Doctor is pleased to publish against *Mr. Penry*, That *Mr. Hilder-sham* should tell *Mr. Cotton*, both ministers of the bishops order, that *Mr. Penry* should say a little before his death, That he had deserved death at the Queens hands, for that he had seduced many of her loyal subjects to a separation from bearing the word of life in the Parish Churches; which though himself had learned to discern the evil of, yet could he never recover divers of her Majesties subjects whom he had seduced. To which I answer, as the wise man saith, *Prov. 18. 17. He that is first in his own Cause seemeth just; but his neighbour cometh and searcheth him*. Now by search I find that report cannot in the least measure be true: First, being but the report of his enemy; and why his enemy, but as the Apostle was to some in the Church of *Galatia*, for telling them the truth, *Gal. 4. 16. 1 King. 22. 8.* *Mr. Penry* as well as *Mr. Barrow*, testified against *Mr. Hilder-sham's* ministry, which testimony I shall

easily prove he maintained to his death, as appeareth by the confession of his faith, his Letter to the Church at *London* he was a member of. 3. His Letter to his Wife, all written near that time of his death. In his Confession he thus declareth himself: *I detest against the Pope, his triple crown, his usurped jurisdiction of either of both swords. I detest the limbs of that body, their spiritual power, as Cardinals, Archbishops, Lord Bishops, Suffragans, Abbots, Friars, Deans* (this word *Dean* may vex the Dr.) *Archdeacons, Commissaries, Officials, Monks, Canons, Prebends Priests.* Besides this testimony, which is sufficient to prove the report false Mr. *Hildersham* raised against Mr. *Penry*, let me here add what Mr. *Penry* wrote to the Church at *London* whereof he was a member, in these words, *Beloved, let us think our lot and portion more than happy or blessed, that now we are vouchsafed the favour not only to know and profess, but also to suffer for the sincerity of the Gospel: let us remember, that great is our reward in heaven, if we endure unto the end. I testify unto you for mine own part, as I shall answer before Jesus Christ and his elect Angels, that I never saw any truth more clear and undoubted, than this witness wherein we stand, first, against false Offices. 2. Callings. 3. Works. 4. Maintenance left and retained in the Land; and I thank my God I am not only ready to be bound and banished, but even to dye in this cause by his strength. Yea, my brethren, I greatly long in regard of my self; to be dissolved, and to live in the blessed kingdom of heaven. Thus having from my heart with tears performed, it may be my last duty towards you all in this life, and remember to stand fast and faithful in Jesus Christ, as you have received him unto your immortality; and confirm and establish you to the end, for the praise of his glory, Amen. The 24th of the 4th month, April, 1593. He suffered death May 24. next after.*

Now if these be not, with his former testimonies, sufficient to clear Mr. *Penry* from the Doctors calumniation, all written (we see) a little before his death; I shall add a third testimony, which as *Solomon* saith, *a threefold cord is not easily broken*; even the last words to his Wife, when close prisoner, looking every day to be carried to the place of Execution, all in print presently after his death, and yet to be seen at this day, in these words.

To my beloved Wife, Hellenor Penry, partaker with me in this life of the sufferings of the Gospel, in the kingdom and patience of Jesus Christ, and resting with me in undoubted hope of the glory that shall
be

be revealed; all strength, comfort, with all other spiritual blessings, be multiplied through Jesus Christ our Lord. I see, my beloved, my blood is layed for, so my days and testimony is drawing to an end, for ought I know; and therefore you so dear a sister, and so loving a wife in the Lord, as you have been unto me: first then I beseech you stand fast in the truth which you and I profess at this present in much outward discomfort and danger; let your soul and your body be far from those Assemblies which yield either known or secret submission unto the ordinance of the beast; that is, to receive his marks either in the right hand, or in the forehead, as the spirit of God saith, Rev. 13. 16. for this are you forbidden to do under the pain of Gods eternal wrath, Rev. 14. 9, 10, 11. 2 Cor. 6. 14, 15, 16. 1 Cor. 3. 16, 17. Rev. 22. 18, 19. Deut. 12. 30, 31, 32. Again, my beloved continue a member of the holy society whereof you and I are, where the Lord in his Ordinances reigneth; for here, and in all such Assemblies the Lord dwelleth by his presence and power of his spirit, Mat. 18. 20 and 28. 29. and 29. 45. Lev. 26. 11, 12. here he is a mighty protector and defence ready at hand, Isa. 26. 1. and 4. 6. and his Ordinances you know hath he greatly commanded to be kept and observed, Psal. 119. 14. 1 Cor. 11. 1. 1 Tim. 6. 14. and the loving-kindness of the Eternal is for ever and ever towards them and their seed that remember to do them, Psal. 103. 17, 18. whereas all those are accursed that err from his statutes, and diminish from the obedience they owe unto his Majesty, Psal. 119. 2. Rev. 22. 19. Psal. 119. 118. I pray you mark all these places, with all such like in the word against those that make a slight matter either to walk in the ways of God, or to be subject to small corruptions, as they account them. Be armed with the power of the word against all such lying delusions, 2 Cor. 6. 14, 15. 2 Thes. 2. 9. In conclusion, my dear wife and sister, look not at any earthly thing; consecrate your self wholly both body and soul, husband, children, and whatsoever you have, unto the Lord your God, let them not be dearer unto you than his worship and service; know it, know it to be an unspeakable preferment for you that he vouchsafed to take either your self or any of yours to suffer affliction with him and his Gospel here on earth, Luke 8. 29, 30. Mat. 19. 29. I am perswaded that you have undergone the profession of the truth set down by our Saviour, Luke 14. 26, 27. that is, to hate all in respect of his Gospel: fear not want of outward things, for the Lord careth for you and yours: remember what is set down Heb. 11. 5. Luk. 12. 31 the Lord is my God, and yours, and the God of our seed. Thus with many

sweet and heavenly admonitions and advice, he saith, *I got means this day to write thus much unto you, whereof no creature knoweth: therefore in great haste, with many tears, yet in great spiritual comforts of soul, your husband now for a season, and your beloved brother for evermore* John Penry, *an unworthy soldier sure of the victory in the blood of the Lamb, 1 Cor. 15. 57. Rev. 12. 11. salute the whole Church from me, especially those in bonds, meaning those 56. members of the Church in London taken on a Lords day as they were serving God.*

Now of the barbarous usage they sustained by the bishops, I shall after herein set down word for word as themselves have declared in a Petition they presented then to the Parliament. In the mean time let me beseech the Christian Reader impartially to judge by this testimony of Mr. Penry left behind him, yet to be seen, though printed in the year he suffered, whether that Report the Doctor hath published to defame a worthy servant of Christ, for no other cause but because he as well as other of the Lords servants, contended against the ministry of lordly Prelates, not once named in Christs testament, and that Protestants should not persuade themselves they were true worshippers of God, until they had expelled out from among them the many corruptions in ministry and ordinances; the neglect of which good work still calleth for the judgments of God to come on the Nation, as was in a second Warning-piece a few months ago proved to be the chief cause still why God is bringing his severe judgments on these three Protestant Nations, presented to the late Parliament.

And now to add to all the former causes of Gods judgments threatened to follow Mr. *Hilder sham's* footsteps, the Doctor is not content to satisfy himself with that false report, but to imitate him in publishing that scandalous name *Brownist* on all those people; unto which scandalous name, to shew the Doctor his false, or rather his malicious spirit, in laying Mr. *Brown* was one of those people, I shall here for the Readers satisfaction set down what Answer to this Mr. *Johnson* Pastor of the people, returned to Mr. *Hilder sham* and Mr. *Jacob*, both the Bishops ministers. 'As for the name *Brownist* by which we are reproached, the primitive Christians were by the Priests and Pharisees called a Sect of *Nazarens, Acts 24. 5.* every where spoken against, *Acts* the 28. 22. as at this day Protestants are by the *Papists* called *Calvinists, Zuinglians, Hugonots,*

genots. 2dly, Mr. Brown, from whom this by-word was taken, is Minister of Mr. Jacob's Church, and so of Mr. Hildershams, all Ministers of the Church of England, and not of ours; yet holding, as we hear in his Judgment, the truth we profess, but for his practice in Worship, remaineth still in Apostacy, wherein they are. So then, not we, but Mr. Jacob and Mr. Hilderham may, if any, be called Brownists. See Francis Johnson's Answer to Mr. Jacob, Intituled, *A Treatise of the Church of England*, page 2. And *A Treatise of the Ministry of England*, in Answer to Mr. Hilderham, page 94.

Moreover, because Doctor Stillingfleet durst not in his Conscience fight against the Cause of God these Servants of Christ maintained after the way of plain dealing, therefore fighteth covertly, under the Banner of other men, yet of the same mind with himself; and among the many, Mr. Gifford another Minister of the Bishops making, whom he maketh one of his chief Armor-bearers (in this railing fight, Dragon like, with floods of reproaches against Gods Servants which keeps the Commandments of God, and have (in their Writings) the Testimony of Jesus, *Rev.* 12. 16. And it was not so bitter then, but it would be as bad now (if the earth did not by more than by an ordinary providence help the Church, the Woman, *Rev.* 12. 15.) Moreover, this man, the Doctor, as I remember, maketh no less than Eight times mention of Mr. Gifford, in Twelve Leaves of his Book, against the forenamed Christians. Now if he would have the world believe, that what Mr. Gifford hath wrote against them to be as Oracles, undeniable truths, surely I may, by the same Rule, desire all men likewise to believe that to be a truth what Mr. Gifford hath wrote against the Doctors Church and Ministry; and the rather to believe in the latter, because who can tell better the evil of their ways, than he who was a Bird in the same Cage of confusion with them? *Rev.* 18. 2.

Mr. Gifford's words are these; 'Through want and absence of a sincere Ministry, there is a flood of ignorance and darkness overflowing the Land for the most part; the seat of God is banished from the greatest part: The wonderful heaps and piles of sin which should be washed away by the Word, do undoubtedly cry aloud in the ears of the Lord for vengeance upon the whole Realm. The Devil, saith he, is content those Preachers should ride upon his back, because he is sure they will spur-gaul him but a little; they be very gentle Riders. Do you not think, if they should set forth
Gods

' Gods word as they ought, and spread the Light, that all wicked
 ' men, of which their Parishes be full, would storm and fret a-
 ' gainst them? The Devil himself would ask about if they spur gail
 ' him but a little; but they can tell a smooth rail in the Pulpit, gar-
 ' nished with some merry Story for to make the people merry, or
 ' else some old rotten Allegory, or some far-fet matter out of some
 ' great Writer, that their people might be at their wits end to ad-
 ' mire them: A man would think to see the people come out of the
 ' Church blowing, that they were fed as full as ticks, when they go
 ' home with empty Bellies: This I dare warrant you; if it be not
 ' so let me lose both my ears, go through the Parishes of these
 ' Learned Divines, and except such as fetch their Visuals other-
 ' where, ye shall not find Five among five-score able to understand
 ' the necessary grounds and principles of Religion; y^a, the people
 ' will say, they be excellent deep men; but I love not those Wells
 ' that a man can draw no Water out of them: See Mr. Giffords Book
 ' Intituled *Country Divinity*, noted by Henry Ainsworth, in his *Coun-
 ' terpoysion*, page 100. Thus it is to be hoped, if the Doctor cannot
 ' refuse this Testimony, he will never hereafter speak against the
 ' forenamed Christians Testimony, which, in this particular said no
 ' other thing in effect, concerning the Doctors Church and Ministry,
 ' than Mr. Gifford did.

Moreover, the Doctor is not satisfied to shoot his Arrows of bit-
 ' ter words against the *Answe*r of Separation, but, through their sides,
 ' against all the Nonconformists in this day, saying at their due
 ' birthrights and priviledges given them of God and man in freedom
 ' to serve the Lord, as they are enlightened; and if in any thing,
 ' as doubtless none but cometh short in a perfect understanding in all
 ' things how they ought to walk with God, the Doctors duty was
 ' them to have by the evidence of Gods written Word, wherein they
 ' failed, in the spirit of Love to have better informed their under-
 ' standings; and not as an enemy (to his dissenting brethren as he
 ' calleth them) to insinuate into the Magistrates minds, by publish-
 ' ing to the world, that Liberty of Conscience hath occasioned the
 ' growth of Popery in this Nation; but how greatly hath the Do-
 ' ctors heard deceived him in this as in the former, is not un-
 ' meant only; that the occasion of the growth of Popery is by rea-
 ' son of so many corruptions, ~~rooted~~ in his Ministry and Worship
 ' in his Church, as is noted in the Two Christian Warning pieces,
 ' one to the King, the other to the late Parliament; but it is con-
 ' firmed

firm'd by his Right-hand man, and chief Armourbearer in this Battle against the Lords-Servants, Mr. Gifford, in a Dialogue between a Papist and a Protestant; in the Epistle Dedicatory, word for word thus set down by Henry Ainsworth in his *Counsellor*, page 19.

Some do wonder how it should come to pass, that among us there should be so many, which being born since the Gospel was restored in this Land, are so zealously addicted to Popery which they never did know, and so utter enemies to the Gospel which they hear; but if they weigh the cause of this deadly mischief, they would cease wondering, and rather wonder that there be no more. For how can it be, so long as there be so many abuses in the Ministry, but that many shall stumble and loath the Gospel? for from hence, as it is manifest, the chief cause of this evil doth spring.

True it is that our ministry doth fight against them, but in such sort that it doth greatly encrease them, seeming and pretending to tread upon these Cockatrice eggs for to break them, and to destroy utterly the Viperous generation; when as indeed they sit upon them, and so hatch the brood of this evil kind, and bring them forth in great plenty: for behold a number cry out against Popery, and proclaim utter defiance in speech; but their doings are such that for every one they convert to the Gospel, they cause an hundred to revolt, to be hardened in their errors, or to fall into flat Atheism, while many contrary to the profession which they make when they entered, setting aside the care of souls, not reflecting now regarding what became of them, study most how to climb high, and to satisfy their ambitious desires of honour, raking together Livings covetously and greedily, not caring who feed the flock, so they may come by the fleece. Moreover the door hath been opened also, to let into the Church a rout and swarm of such as are more like the priests of *Jeroboam*, than ministers of the Gospel; not only unlearned Idols, which have mouths and speak not; which being weary of their occupation, and covet to live easily, and to that end entered; but also riotous, dicers, gamesters, quassers, quarrellers, adulterers, and such like: if the matter were secret, I should do amiss to make it manifest; but when it is open in the sight and view of all men, who can complain justly?

Now let the Reader observe; thus saith the Apostle, *If one of themselves, even a prophet of their own saith it, therefore this witness is true*, Tit. 1: 12, 13. and indeed what have many of their ministers

sters said less in the first and second admonition to the Parliament in the 13. year of Q. *Elizabeth's* reign, 1530. p. 49. in these words, 'What encouragement and favour have they shewed the Papists, 'when the Papists have been complained upon? how have they 'opened their ears (meaning the Bishops) to their complaints 'against the ministers, and shut their ears when the Papists have been 'complained upon? yea, some have said, that conformable Papists 'were more tollerable than these Precisians and godly men that seek 'for Reformation: Who be their Chancellors but most suspected 'Papists? And where have they their most countenance, but of the 'Bishops? I hear not of one of them, but is a briber. Who be 'their Sumners, but very Varlets? What are their Canonists but 'suspected Papists? They wring their brethren if they be Gods 'children, and let the papists go scot-free, or be punished but 'lightly. And what more is expressly forbidden in the Scriptures, 'than those names and offices which Christ hath forbidden his ministers to be called, gracious Lords, *Luke* 21. 25. 28. and many such things worth the observing by all those that have the Book by them.

Thus I hope it is sufficiently proved, that it is not liberty of conscience that is the cause *Poper*y hath increased in this land, but the gross abuses in the Doctors Church and Ministry. Moreover, if the Lord of old was not against liberty of conscience in things spiritual, who compelled not the *Gibeonites*, *Hittites*, *Gergashites*, or unclean *Israelites* that lived in the Lords Land, to keep his Fast or Feast, or to do any part of his worship by the Civil Sword, no more it is the mind of God under the Gospel, *Josh.* 16. 10. *Lev.* 15. 44. *2 Cor.* 7. 8. neither could the Doctor have been so ignorant of that, or so plain a Gospel doctrine, if his study were spent as much in the book of God, as in History; for as much as Christ Jesus, Creator and Lord of the whole earth, hath divided it freely to all Nations under the whole heavens, to dwell therein, and appointed the bounds of their habitations, *Gen.* 10. 32. *Acts* 17. 26. and accordingly Christ hath expounded the parable, that the field is the world, *Mat.* 13. 38. wherein the good seed, children of the kingdom; and the tares, children of the wicked one, are allowed by Christ to grow together, though not in the Church, *Mat.* 18. 17. *1 Cor.* 5. *Prov.* 25. 4, 5. *Gen.* 4. 6. *Gal.* 4. 30. but in the field (unless the Doctor thinks the whole world be the Church)

until

until the Harvest or end of the world; for the Lord doth cause his Sun to shine on the evil and the good, and sendeth rain on the just and on the unjust; how then dare mortal man by persecution debar his fellow creatures from the liberty given them of God, so long as they do do to all men as they would have others do to them? but when they do otherwise contrary to the second table of Gods law, the Magistrate beareth not the sword in vain, *Rom. 13. 4. For he is the minister of God, a revenger, to execute wrath upon him that doth evil*: surely then it may be said to such that seek to have their brethren persecuted, they do therein as it were call for fire to come down from heaven to destroy them, *Luke 9. 54.* unto such Christ saith, they know not what spirit they are of: *for who is he, O man, that maketh thee to differ from another?* *1 Cor. 4. 7.* or hast thou any good in thee since thy fall, that thou hast not received? therefore man ought to know, that it is God only which persuadeth *Japhet* to dwell in the tents of *Shem*, *Gen. 9. 27.* so that to force men to be religious before God giveth them faith, is to make a Church of hypocrites, such as all persecuting spirits are; and this spirit was ever seen in Lordly Prelates and their accomplices, as by woful experience the fore-named Christians felt, whom the Dr. hath reproached; as it is to be seen in a Petition in *Q. Elizabeths* days they presented to the Parliament aforementioned, seasonable in this day for all *Protestants* to be acquainted with, concerning the Bishops cruelty to the *Nonconformists* then, that would neither touch, taste, nor handle any popish tradition or corruption either in Ministry or Worship. The Petition word for word as followeth.

The humble, most earnest, and lamentable Complaint and Supplication of the persecuted Church and Servants of Christ called Brownists.

THE most high God, possessor of heaven and earth, bringeth at this present before your Lordships and Wifdoms, Right Honourable, his own cause, his own people, and his own sworn and most treacherous enemies, together with the most shameful usage of his truth and servants, that ever hath been heard of in the days of *Sinners* professed peace and tranquillity.

His cause and people he offereth unto your consideration and defence in our profession and persons, his enemies and their outrage

against his truth and servants in the persons and bloody proceedings of the Prelates of the Land and their Complices.

We profess the same faith and truth of the Gospel which her Majesty and your Honours, the whole Land, and all the Reformed Churches under heaven this day do hold and maintain, we go beyond them, being our only fault even in the judgments of our tyrannical and most savage enemies, in the detestation of all Popery, that most fearful Antichristian Religion, and draw nearer in some points by our practice, unto Christs holy order and institution; this is our faith, this is our cause in our sinful hands, and for the profession and maintenance of which faith, the forenamed enemies of God detain in their hands within the prisons about *London*, not to speak of other Gaols throughout the Land, about threescore and twelve persons, men and women, young and old, lying in cold, in hunger, in dungeons, in irons; of which number they have taken the Lords day last past, being the third of the fourth month 1592. about some 56. persons, hearing the word of God truly taught, praying and praising God for all his favours shewed unto us, and unto her Majesty, your Honours, and the whole Land, desiring our God to be merciful unto us, and to our gracious *Princess* and Countrey; being employed in these holy actions, and no other, as the parties who disturbed us can testifie: they were taken in the very same place where the persecuted Church and martyrs were inforced to use like exercise in *Q. Maries* days. The former number are now unbailably committed by the Prelates or bishop of *London*, into close, for the most, in several prisons, as *Bridewell*, the *Clink*, the *Gatehouse*, the *Limbo* or Dungeon in *Newgate*, the *Fleet*, the *Marshalsey*, the *Counter*, the *White-Lyon*: wherein we willingly acknowledg the lot and inheritance in this life, of our forefathers, and brethren, and holy martyrs of the former age, and the entailed *Aceldema*, or blood succession of the See of *London*, and that whole Lineage. Well, here our brethren lye, how long Lord holy and true, thou knowest! in dungeons, in hunger, in cold, and in nakedness, with all outward distresses, for these bloody men will allow them neither meat, drink, fire, lodging, nor suffer any whose hearts the Lord would stir up for their relief, to have any access unto them, purposing belike to imprison them unto death, as they have done seventeen or eighteen others in the same noisome Gaols within these six years; the wife and husband now taken by them, they permit not to be in the same,

but

but have sent them to be closely kept in other Prisons; what the poor Family doth at home in the mean time, your Lordships may consider, and justly pity: Some of the Company had not one Penny about them when they were sent to Prison, nor any thing being abroad, which is the case of most of them, if not all, to procure themselves and their poor Families any maintenance, save only their handy Labours and Trades; whereby it is come to pass, that these enemies of God, do not only starve and undo a number of men in Prisons, but even a lamentable company of poor Orphans and Servants abroad; their unbridled slanders, their lawless privy searches, their violent breaking open and rifling our Houses, their lamentable and barbarous usage of Women and young Children in these hostile assaults, and ever robbing and taking away whatsoever they think meet from us. In this Case their unappeased, merciless pursuit of us from our Houses, Trades, Wife and Children, especially from the holy Society of the Saints and Church of God, we are forced to omit, lest we should be over-tedious to your Lordships; but their dealings this way towards us is so woful, Right Honourable, as we may truly demand, with grief of heart, whether the forreign enemy, or our own Native Country men do possess and bear Rule over us in our dear and native Country?

Their whole dealings herein is most barbarous, inhumane, but especially most Antichristian, and such as exceed the cruelty of Heathens and Popish professed Tyrants and persecutors: The Records of the Heathen persecution under *Nero*, *Trajan*, *Desius*, *Gallianus*, *Maximinian*, can scant afford us any examples of like cruelty and havock; for the Heathen *Romans* would murder openly and professedly; these godless men have put the blood of War about them in the Day of Peace and Truce, which the whole Land professeth to hold with Christ Jesus and his Servants. Bishop *Benner*, *Story*, *Weston* dealt not after this sort, for those whom they committed close, they brought them in short space openly into *Smithfield* to end their misery, and to begin their never-ending joy; whereas Bishop *Elmor*, Doctor *Stanhope*, and Mr. *Justin Yong*, with the rest of that persecuting and blood-thirsty faculty, will do neither of these; no Fellow, no Murderer, no Traytor in the Land are thus dealt with.

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There

There are many of us by the Mercies of God still out of their hands; the former exercise and profession we purpose not to leave by the assistance of God: We have as good warrant to reject the ordinances of Antichrist, and labour for the recovery of Christs Holy Ordinances, as our Fathers in *Queen Maries* days. If our Cause were truly known to her Majesty and your wisdoms, we should find greater favour than they did; whereas our state now is far more lamentable, and therefore we humbly and earnestly crave of her Majesty and your Lordships both, for our selves in miserable captivity, but just and equal tryal according to her Majesties Laws; if we prove not our Adversaries to be in a most pestilent and godless condition, both in regard of their offices and their proceedings in them, and our selves to be in the right way, we desire not to have the benefit of her Majesties true and faithful Subjects, which of all earthly favours, we account it to be one of the greatest. Are we Malefactors? are we anywise undutiful to our Prince? maintain we any errors? Let us then be judicially convicted thereof, and delivered to the Civil Authority; but let not these bloody men, both accuse, condemn, and close murder us after this sort, contrary to all Law, Equity and Conscience, where alone they are the Plaintiff, the Accusers, the Judges and the Executioners of their most fearful, barbarous Tyranny.

They should not, by the Laws of the Land, go any further in cases of Religion, than their own Ecclesiastical censures, and then refer us to the Civil Powers; their fore-fathers, *Gardener, Bonner, Story*, dealt thus equally, and we crave but their equity. Oh! let her excellent Majesty our Sovereign, and your wisdoms, consider and accord unto this our just Petition, for streams of innocent blood are likely to be spilt in secret by these blood-thirsty men, except her Majesty, and your Honours, do take order with their most cruel and inhumane proceedings.

We crave for all of us, but liberty either to dye openly, or to live openly in the Land of our Nativity; if we deserve death, it beseemeth the Magistrates of Justice not to see us closely murdered, yea, starved to death with hunger and cold, and stifled in loathsome Dungeons: If we be guiltless, we crave but the benefit of our innocency, that we may have peace to serve our God and our Prince, in the place and sepulchers of our Fathers.

Thus protesting our Innocency, complaining of Violence and Wrong, and crying for Justice on the behalf, and in the name of
that

that Righteous Judge, the God of Equity and Justice, we continue our Prayers unto Him for her Majesty and your Honours, whose hearts we beseech him to incline towards this our most equal and just suit, through Jesus Christ our Lord.

The condition of those poor Christians being so deplorable, some may marvel the Queen, so worthy a Princess, did not relieve them ! But it is no-marvel, when it is considered on the other hand, where the spiritual Lords, so called, bear sway in a Nation, no pity can be expected, or favour to Christs faithful Servants, that without respect to persons, worship God, and speak his truth as it is in Jesus. But, God be thanked, their power hath been for many years abated, and we have seen the days of peace to worship God, which they whom the world was not worthy of longed to see, and many of them obtained it not, but were taken away to a better inheritance, 1 Pet. 1. 4.

These things duly weighed, the Christian Reader may see what a persecuting spirit these Lordly Prelates are of, and whether the Doctor is not of the same, by all the symptoms of his Book, as an Herald sounding before his Brethren and Reverend Fathers, what he hath longed to be at, were the Carpenter removed out of the way that hath frayed short, *Zach. 1.* the Horns of their power, that as yet they cannot use like cruelty, in that measure their predecessors have done, as hath been seen. Now why the Doctor hath encouraged himself in this evil work, to snice with the congher *Jer. 18. 18.* or sift of wickedness, *Isa. 58. 4.* his dissenting Brethren, as he calls them, in this his Dragon-like War, by casting out of his mouth, *Rev. 12. 16.* with *Psal. 59. 14.* 15. floods of reproaches against Gods faithful Servants, because they kept the Commandments of God; *John 15. 14.* and have the testimony of Jesus, *Rev. 12. 17.* unles Deog-like, he hopeth, *Psal. 51. 4.* 7. to obtain more favour, or with *Saalam* to gain some greater promotion, *Numb. 22. 37.* than yet he hath, or rewards for his pains. And is this the work of one that accounteth himself a Minister of the Gospel ? Surely it no whit agreeth to the word Gospel, which signifieth glad tidings of peace, as is the work of all true Gospel Ministers, saith Christ, in his first Sermon, *Blessed is the peace-maker* : yea, also between man and man, even among brethren how good it is ! *Psal. 133.* Thus ought no Christian to hate the person of his very enemy, much less whom Christ calleth his friends for doing

ing his Commandments, *John* 15. 14. And that these Christians whom the Doctor reproachfully calleth *Brownists*, were such, is evident by their Faith and Practice, in their description of the true visible Church of Christ, which the suffering Christians published to the world in the year 1589. as followeth word for word, taken out of their Printed Copy.

A true description out of the Word of God, of the visible Church.

AS there is but (a) one God and Father of all, one Lord over all, and one Spirit; so is there but (b) one Truth, one Faith, one Salvation, one Church, called in one Hope, joyned in one Profession, guided by one (c) Rule, even the Word of the most high. (a) *Genes.* 1. 1. *Exod.* 20. 3. (b) *1 Tim.* 2. 4. *Phil.* 1. 27. *Ephes.* 2. 18. *John* 8. 41. (c) *Deut.* 6. 25. *Rom.* 10. 8. *2 Tim.* 3. 15. *Joh.* 8. 51. *1 Joh.* 2. 3, 4, &c.

This Church as it is universally understood, containeth in it all the elect of God that have been, are, or shall be: But being considered more particularly, as it is seen in this present world, it consisteth of a company and fellowship of (a) faithful and holy people (b) gathered in the name of Christ Jesus, their only (c) King, (d) Priest, and (e) Prophet, (f) worshipping him aright, being (g) peaceably and quietly governed by his Officers and Laws, (h) keeping the unity of faith in the bond of peace and (i) love unfained. (a) *Gen.* 17. *1 Pet.* 1. 2. *Rev.* 7. 9. *1 Cor.* 10. 3. *Joh.* 17. 10, 20. (b) *Psal.* 111. 1. and 149. 1. *Isa.* 62. 12. *Ephes.* 1. 1. *1 Cor.* 1. 2. *Deut.* 14. 2. (c) *Deut.* 12. 5. *Joh.* 6. 37. and 3. 14. and 12. 32. *Luk.* 17. 37. (d) *Gen.* 44. 10. *Psal.* 45. 6. *Zach.* 9. 9. *Heb.* 1. 8. (e) *Rom.* 8. 34. *Joh.* 17. *Heb.* 5. 9. and 8. 1. and 4. 14. (f) *Deut.* 18. 15. *Matt.* 17. 5. *Heb.* 1. 2. *Gen.* 14. 18. (g) *Exod.* 20. 4, 5, 6, 7, 8. *Lev.* 10. 5. *Joh.* 4. 23. (h) *Matt.* 11. 29. *1 Cor.* 11. 16. *Mark* 13. 34. *Rev.* 22. 9. (i) *Ephes.* 4. 3. *1 Cor.* 1. 13. *Mark* 9. 50. *John* 13. 34. *1 Cor.* 13. 4. *1 Pet.* 1. 22. *1 John* 3. 18.

Most (a) joyful, excellent and glorious things, are every where in the Scriptures spoken of this Church. It is called the (b) City, (c) House, (d) Temple, and (e) Mountain of the Eternal God: the (f) Chosen Generation, the Holy Nation, the peculiar People, the (g) Vineyard, the (h) Garden enclosed, the Spring shut up, the sealed Fountain, the Orchard of Pomgranates with sweet fruits, the (i) heritage, the (k) Kingdom of Christ: yea, his (l) Sister, his Love, his Spouse; his (m) Queen, and his (n) Body, the joy of the whole Earth. To this society is the (o) Covenant and all the Promises made of (p) Peace, of Love, and of (q) Salvation, of the (r) Presence of God, of his Graces, of his Power, and of his (s) Protection. (a) *Psal* 87. 3. (b) *Ibid*. (c) *1 Tim*. 3: 15. *Heb*. 3. 6. (d) *1 Cor*. 3. 17. (e) *Isa*. 2. 2. *Micah* 4. 1. *Zach*. 8. 3. (f) *1 Pet*. 2. 9. (g) *Isa*. 5. 1. and 27. 2. (h) *Song* 4. 12. *Isa*. 51. 3. (i) *Isa*. 19. 25. (k) *Micah*. 5. 2. *Matt*. 3. 2. *Joh*. 3. 5. (l) *Song*. 5. 2. (m) *Psal*. 45. 9. (n) *1 Cor*. 22. 27. *Ephes*. 1. 23. (o) *Gal*. 4. 28. *Rom*. 8. 24. (p) *Psal*. 147. 14. *2 Thes*. 3. 16. (q) *Isa*. 46. 13. *Zach*. 14. 17. (r) *Isa* 60. *Ezech*. 47. *Zach*. 4. 12. (s) *Ezech*. 48. 35. *Matt*. 28. 20. *Isa*. 62.

And surely if this Church be considered in her parts, it shall appear most beautiful, yea, most wonderful, and even (a) ravishing the senses to conceive, much more to behold, what then to enjoy so blessed a Communion! For behold, her (b) King and Lord is the King of Peace, and Lord himself of all Glory. She enjoyeth most holy and heavenly (c) Laws, most faithful and vigilant (d) Pastors, most sincere and pure (e) Teachers, most careful and upright (f) Governors, most diligent and trusty (g) Deacons, most loving and sober (h) Relievers, and a most (i) humble, meek, obedient, faithful, and loving people, every (k) stone living, elect and precious, every stone hath his beauty, his (l) burden, and his (m) order. All bound to (n) edifie one another, exhort, reprove, and comfort one another (o) lovingly as to their own members, (p) faithful as in the eyes of God. (a) *Song* 6. 4. 9. (b) *Isa*. 62. 11. *Joh*. 12. 15. *Heb*. 2. 7, 8. (c) *Matt*. 11. 30. *1 John* 5. 3. (d) *Ephes*. 4. 11. *Acts* 20. (e) *Rom*. 12. 7. (f) *1 Cor*. 12. 21. *Rom*. 12. 8. (g) *Acts* 6. (h) *Rom*. 12. 8. (i) *Matt*. 15. 5. *Ezech*. 36. 38. *Isa*. 60. 8. *Deut*. 18. 9-13. (k) *1 Pet*. 2. 5. *1 King*. 7. 9. *Zach*. 14. 21. (l) *Gal*. 6. 2. (m) *1 Cor*.

12. *Rom.* 12. 3, &c. (n) *Heb.* 10. 24. (o) *Lev.* 19. 17. 1 *Thes.* 4. 9. (p) *Col.* 3. 23. 1 *Jahn.* 3. 20. No (a) Office here is ambitiously affected, no (b) Law wrongfully wrested or (c) wilfully neglected, no (d) Truth hid or perverted, (e) every one here hath freedom and power (not disturbing the peaceable order of the Church) to utter his complaints and griefs, and freely to reprove the transgression and errors without exception of persons: (a) 2 *Cor.* 2. 17. 3 *Jahn.* 9. 1 (b) 1 *Tim.* 4. 2, 3. and 5. 21. and 6. 14. *Gal.* 6. 12. (c) 1 *Cor.* 5. (d) *Jer.* 23. 18. 1 *Tim.* 3. 15. (e) 1 *Cor.* 6. and 14. 30. *Col.* 4. 17.

Here is no (a) intrusion or climbing up another way into the sheepfold, than (b) by the holy and free election of the Lords holy and free people, and that according to the Lords Ordinance, humbling themselves by fasting and prayer before the Lord, craving the direction of his holy Spirit, for the trial and approving of Gifts, &c. (a) *Joh.* 10. 1. (b) *Acts.* 1. 23. and 6. 3. and 14. 23.

Thus they orderly proceed to Ordination by fasting and prayer, in which (a) action the Apostles used laying on of hands. Thus hath every one of the people interest in the election and ordination of their Officers, as also in the administration of their Offices, upon (b) transgression, offence, abuse, &c. having an especial care unto the inviolable order of the Church, as is aforesaid, (a) 1 *Tim.* 4. 12. and 3. 12. (b) *Luk.* 17. 34. *Rom.* 16. 17. *Col.* 4. 17.

Likewise in this Church they have holy (a) Laws, as limits and bonds, which it is lawful at no hand to transgress. They have Laws to direct them in the choice of every Officer, what kind of man the Lord will have. Their Pastor must be apt to (b) teach, no young Schollar, (c) able to divide the word aright, (d) holding fast that faithful word, according to Doctrine, that he may be able also to exhort, rebuke, improve with wholesome Doctrine, and to convince them that lay against it. He must be (e) a man that loveth goodness, he must be wise, righteous, holy, temperate; he must be of life unrepensible as Gods Steward; he must be generally well reported of, and one that ruleth his own household under obedience

ence with all honesty; he must be modest, humble, meek, gentle and loving; he must be a man of great (f.) patience, compassion, labour and diligence; he must always be careful and watchful over the flock whereof the Lord hath made him overseer, with all willingness and chearfulness, not holding his office in respect of persons, but doing his duty to every soul, as he will answer before the chief Shepherd, &c. (a) *Matt.* 3. 19. *1 Tim.* 1. 18. (b) *Deut.* 33. 16. *Mal.* 2. 7. *1 Tim.* 3. 1, &c. (c) *2 Tim.* 2. 15. (d) *Tit.* 1. 9. *2 Tim.* 4. 2. (e) *Tit.* 1. 7, 8. (f) *Numb.* 12. 3, 7. *Isa.* 50. 4, 5, 6. *Jer.* 3. 15. *Ezek.* 34. 18. *Acts* 20. *1 Pet.* 5. 1, 2, 3, 4. *1 Tim.* 5. 21.

Their Doctor or Teacher must be a man apt to teach, able to divide the Word of God aright, and to deliver sound and wholesome Doctrine from the same, still building upon that sound groundwork; he must be mighty in the Scriptures, able to convince the gainsayers, and careful to deliver his Doctrine pure, sound and plain; not with curiosity or affectation, but so that it may edifie the most simple, approving it to every mans Conscience; he must be of life unreprouable, one that can govern his own household, he must be of manners sober, temperate, modest, gentle and loving, &c. *1 Tim.* 3. *Titum* 1. *2 Tim.* 2. 15. *1 Cor.* 17. and 2. 4.

Their Elders must be of wisdom and judgment endued with the Spirit of God, able to discern between cause and cause, between plea and plea, and accordingly to prevent and redress evils, always vigilant and intending to see the Statutes, Ordinances, and Laws of God kept in the Church; and that not only by the people in obedience, but to see the Officers do their duties. These men must be of life likewise unreprouable, governing their own families orderly, they must be also of manners sober, gentle, modest, loving, temperate, &c. *Numb.* 11. 24, 25. *2 Chron.* 19. 8. *Acts* 15. *1 Tim.* 3. and 5. chap.

Their Deacons must be men of honest report, having the mystery of the faith in a pure conscience, endued with the Holy Ghost; they must be grave, temperate, not given to excess, nor to filthy lucre. *Acts* 6. 3. *1 Tim.* 3. 8, 9.

Their Relievers, or Widows, must be women of sixty years of age at the least, for avoiding of inconveniences; they must be well reported of for good works, such as have nourished their Children, such as have not been barbarous to Strangers, diligent and serviceable to the Saints, compassionate and helpful to them in adversity, given

to every good work, continuing in supplications and prayers night and day. *1 Tim. 5. 9, 10.*

These Officers must first be duely proved, then if they be found blameless, administer, &c. *1 Tim. 3. 10.*

Now as the persons, gifts, conditions, manners, life, and proof of these Officers is set down by the Holy Ghost; so are their Offices limited, severed, and divers. *1 Cor. 12. 12, 18, 28.*

The Pastours office is, to feed the sheep of Christ in green and wholesom pastures of his Word, and lead them to the still waters, even to the pure Fountain and River of life. He must guide and keep those sheep by that heavenly shephook and pastoral staff of the Word, thereby drawing them to him, thereby looking into their souls, even into their most secret thoughts: Thereby discerning their diseases, and thereby curing them; applying to every disease a fit and convenient medicine, and according to the quality and danger of the disease, give warning to the Church, that they may orderly proceed to excommunication. Further, he must by this his shephook watch over and defend his flock from ravenous beasts and the Wolf, and take the little Foxes, &c. *Psal. 23. Lev. 10. 10, 11. Numb. 18. 1. Ezek. 44. 23, and 33, and 34. Job. 21. 15. Acts 20. 28. 1 Pet. 5. 1-4. Zach. 11. 7. Rev. 22. 2. Luk. 12. 42. 2 Cor. 10. 4, 5. Heb. 4. 12. John 10. 11, 12. Song. 2. 15.*

The Doctors Office is already set down in his description: His special care must be, to build upon the only true ground-work, gold, silver, and precious stones, that his work may endure the trial of the fire, and by the light of the same fire, reveal the Timber, Hay and Stubble of false Teachers: he must take diligent heed to keep the Church from errors. And further, he must deliver his Doctrine so plainly, simply and purely, that the Church may increase with the increasing of God, and grow up unto him which is the Head, Christ Jesus. *1 Cor. 3. 11, 12. Levit. 10. 10. Ezek. 33. 1, 2, &c. and 44. 24. Mal. 2. 6. 1 Cor. 3. 11. 1 Cor. 1. 17. 1 Tim. 4. 16. and 6. 20. Ephes. 2. 20. Heb. 6. 4. 2 Pet. 2. 2.*

The Office of the Ancients is expressed in their description: Their especial care must be, to see the Ordinances of God truly taught and practised, as well by the Officers in doing their duty uprightly, as to see that the people obey willingly and readily. It is their duty to see the Congregation holily and quietly ordered, and no way disturbed by the contentious and disobedient, froward and obsti-

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nate ; not taking away the liberty of the least, but upholding the right of all, wisely judging of times and circumstances. They must be ready assistants to the Pastor and Teachers, helping to bear their burden, but not intruding into their Office. *Numb.* 11. 16. *Deut.* 1. 13. and 16. 18. *2 Chron.* 19. 8. *Exod.* 39. 42. *1 Tim.* 3. 15. *2 Tim.* 1. 13. *1 Cor.* 11. 16. and 14. 33. *Gal.* 2. 4, 5, 14. *Col.* 4. 16, 17. *Acts* 20. 1. *Pet.* 5. 1. *Rom.* 12. 8.

The Deacons office is, faithfully to gather and collect by the ordinance of the Church, the goods and benevolence of the faithful, and by the same direction diligently and trustily to distribute them according to the necessity of the Saints. Further, they must enquire and consider of the proportion of the wants both of the Officers and other poor, and accordingly relate unto the Church, that provision may be made. *Acts* 6. *Rom.* 12. 8.

The Relievers and Widows office is, to minister to the sick, lame, weary and diseased, such helpful comforts as they need, by watching, tending and helping them : Further, they must shew good example to the younger Women, in sober, modest and godly conversation, avoiding idleness, vain talk, and light behaviour. *Rom.* 12. 8. *1 Tim.* 5. 9. &c.

These Officers, though they be divers and several, yet are they not severed, lest there should be a division in the body ; but they are as members of the body, having the same care one of another, jointly doing their several duties to the service of the saints, and to the edification of the Body of Christ, till we all meet together in the perfect measure of the fulness of Christ, by whom all the Body being in the mean while thus coupled and knit together by every joynt for the furniture thereof, according to the effectual power which is in the measure of every part, receiveth increase of the Body, unto the edifying of it self in love ; neither can any of these Offices be wanting, without grievous lameness, and apparent deformity of the Body, yea, violent injury to the Head Christ Jesus. *Luke* 9. 46, 47, 48. *John* 13. 12--17. *1 Cor.* 12. 12, 25, 28. *Eph.* 4. 11, 12, 13, 16.

Thus this holy Army of Saints is marshalled here in earth by these Officers, under the conduct of their glorious Emperor CHRIST, that victorious Michael. Thus it marcheth in this most heavenly order, and gracious array, against all enemies both bodily and ghostly : peaceable in it self as *Jerusalem* ; terrible to the enemy as an Army with Banners ; triumphing over their tyranny with

patience, their cruelty with meekness, and over Death it self with dying. Thus through the blood of that spotless Lamb, and that Word of their Testimony, they are more than Conquerors, bruising the head of the Serpent : yea, through the power of his Word, they have power to cast down Satan like lightning ; to tread upon Serpents and Scorpions ; to cast down strong holds, and every thing that exalteth it self against God. The Gates of Hell, and all the principalities and powers of the world shall not prevail against it. *Rom. 12. 1 Cor. 12. Rev. 14. 1, 2. Song 6. 3. Rev. 12. 11. Luke 10. 18, 19. 2 Cor. 10. 5. Mat. 16. 18. Rom. 8. 38, 39.*

Further, He hath given them the keys of the Kingdom of Heaven ; that whatsoever they bind on earth by his Word, shall be bound in Heaven ; and whatsoever they loose on Earth, shall be loosed in Heaven. *Mat. 16. 19. John 20. 23. Mat. 18. 19.*

Now this power which Christ hath given unto his Church, and to every member of his Church to keep it in order, he hath not left it to their discretions and lusts to be used or neglected as they will, but in his last Will and Testament he hath set down both an order of proceeding, and an end to which it is used. *Mat. 16. 16, 19. and 18. 15, 16, 17, 18. and 28. 20. Deut. 12. 31, 32. Rev. 22. 18, 19.*

If the fault be private, holy and loving admonition and reproof is to be used, with an inward desire and earnest care to win their Brother ; but if he will not hear, yet to take two or three other brethren with him, whom he knoweth most meet for that purpose, that by the mouth of two or three witnesses, every word may be confirmed : And if he refuse to hear them, then to declare the matter to the Church, which ought severely and sharply to reprehend, gravely to admonish, and lovingly to persuade the party offending ; shewing him the heinousness of his offence, and the danger of his obstinacy, and the fearful judgments of the Lord. *Lev. 19. 17, 18. Mat. 18. 15. Deut. 19. 15. Mat. 18. 16.*

All this, notwithstanding the Church is not to hold him as an enemy, but to admonish him and pray for him as a Brother, proving if at any time the Lord will give him repentance : For this power is not given them to the destruction of any, but to the edification of all. *2 Thes. 3. 15. 2 Cor. 10. 8. and 13. 10.*

If this prevail not to draw him to repentance, then are they in the Name and Power of the Lord JESUS with the whole Congregation, reverently in prayer to proceed to excommunication ; that

is, unto the casting him out of their congregation and fellowship, covenant and protection of the Lord, for his disobedience and obstinacy, and committing him to Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus, if such be his good will and pleasure. *Mat. 18. 17. 1 Cor. 5. 11.*

Further, They are to warn the whole Congregation and all other faithful, to hold him as a Heathen and Publican, and to abstain themselves from his society, as not to eat or drink with him, &c. unless it be such as of necessity must needs, as his Wife, his Children, and Family; yet these (if they be members of the Church) are not to joyn to him in any spiritual exercise. *Mat. 18. 17. 1 Cor. 5. 11.*

If the offence be publick, the party is publickly to be reprov'd and admonish'd; if he then repent not, to proceed to excommunication, as aforesaid. *1 Tim. 5. 20. Gal. 2. 14. Jos. 7. 19. 2 Cor. 7. 9.*

The repentance of the party must be proportionable to the offence, viz. If the offence be publick, publick; if private, private; humbled, submissive, sorrowful, unfeigned, giving glory to the Lord. *Lev. 19. 17, 18. Prov. 10. 12. Rom. 12. 19. and 13. 10. and 14. 1.*

There must great care be had of admonitions, that they be not captious or curious, finding fault where none is, neither yet in bitterness or reproach; for that were to destroy and not to save our Brother: but they must be carefully done, with prayer going before, they must be seasoned with truth, gravity, love and peace. *Mat. 18. 15. and 26. 8. Gal. 6. 1, 2. 2 Tim. 2. 24. Mark 9. 50. Ephes. 4. 29 James 5. 15, 19, 20.*

Moreover, in this Church is an especial care had by every member thereof, of offences; the strong ought not to offend the weak, nor the weak to judge the strong: but all graces here are given to the service and edification of each other in love and long suffering. *Luke 17. 1. Prov. 10. 12. Rom. 14. 13, 19. Gal. 6. 2.*

In this Church is the Truth purely taught, and surely kept; here is the Covenant, the Sacraments and Promises, the Graces, the Glory, the Presence, the Worship of God, &c. *Gen. 17. Lev. 26. 11, 12. Isa. 44. 3. Gal. 4. 28. and 6. 16. Isa. 60. 15. Deut. 4. 12, 13. Isa. 56. 7. 1 Tim. 3. 15. Isa. 12. 8.*

Into this Temple entreth no unclean thing, neither whatsoever worketh abominations or lies, but they which are written in the
Lambs

Lambs Book of life. *Iſa.* 62. 1. *Ezek.* 44. 9. *Iſa.* 35. 8. *Zach.* 14. 21. *Rev.* 21. 27.

But without this CHURCH ſhall be Dogs, and Enchanters, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh lies. *Rom.* 2. 9. *Rev.* 22. 15.

Now I leave the prudent to judge whether the Doct^r be a friend or an enemy to Chriſts Truth and holy order of worſhip, and alſo to his Servants, by calling their Books or Writings ſeditious; therefore it is high time for the Doct^rs followers to beware of ſuch a guide for their ſouls. Yea, and whether ſuch a man can be reputed a Chriſtian, that calleth the way of Gods Worſhip, ſo agreeable to Chriſts laſt Will and Teſtament, ſeditious? Yea, I ſay it is time, as they tender their Souls eternal happineſs, to examine their preſent ſtate in worſhip to God, and meaſure the ſame by the golden ſeed of Gods Word, *Rev.* 11. 1. to ſee if it agree to the deſcription of the viſible Church aforeſaid, collected out of the holy Scripture, both in the Miniſtry, Ordinances and Order, as Chriſt Jeſus hath appointed; and for the better obſervation in every particular, and fundamental grounds therein, to note theſe four things:

1^{ſt}. As every building muſt have a foundation, ſo every true Church muſt have Chriſt for the foundation thereof, *1 Cor.* 3. 11. *Mat.* 16. 18.

2^{dly}. The inſtrument in this building muſt be the written Word of God, to wit, the Doctrⁿe of the Apoſtles and Prophets, *2. 20.*

3^{dly} The matter in this building muſt be viſible Saints, *1 Cor.* 1. 2.

4^{thly}. The way to begin this building muſt be answerable to the figurative building of Tabernacle and Temple, that were built of the choiceſt things, and coſtly, *1 Kings* 5. 17.

Even ſo, answerable hereunto, the ſpiritual Temple was built of elect, precious, living ſtones, *1 Pet.* 2. 5. as was foretold in the Prophets, *I will lay thy ſtones with fair colours, and thy foundation with ſaphire, and all thy borders with pleaſant ſtones,* *Iſa.* 54. 11. *6. 17, 21.*

2. As the materials of the Temple and Tabernacle were all made fit before they were joyned together, ſo that there may be neither Hammer, *1 Kings* 6. 7. nor any tool of Iron heard in the building. Even ſo in the ſpiritual, *John* firſt preached in the Wilderneſs, ſitting and ſquaring a people by the Ax of Gods Word; ſo that the crookedneſs by nature in Gods Elect, was made ſtraight; and the rough

rough places plain, *Isa.* 40 3. *Mat.* 3, 3. by being made new, creatures, 2 *Cor.* 5. 17. born again, so made fit for the Kingdom of God, *John* 3. 5. And this was Gods way in Grace and Nature in all the Apostles, the wise Master-builder, first in the Wilderness of the wold by the Preaching the Word to convince, and by it the Lord converting, and then by voluntary profession (not by might or power of man, *Zach* 4. 6.) but by the Spirit of God were they joyned together, by the Covenant of Grace in Christ, with him their Lord spiritual, Head and Husband of the Body, the Church. For so it is written, *As a young man marrieth a virgin, so shall thy sons marry thee*, *Isa.* 62. 5. 2 *Cor.* 11. 2. *Acts* 2. 45. And thus saith the Scriptures, *Prepare thy work without, make it fit for thy self in the field; and after build thine house*, *Prov.* 24. 27.

But how contrary to this heavenly pattern was the Doctors Church constituted in every part, the examiner may see, if it were not too long here to insert; but I refer the Reader to *Henry Ainsworth's Counterpoison*, page 205. 127. comparing therewith Mr. *Fox's Acts and Monuments*, *Edit.* 5. page 1187. 1190. 1184. and for noting these and such-like things of the Doctors Church and Ministry, the Doctor bespattereth Mr. *Ainsworth* in his Book with Words, so that like *Ishmael*, his hand is against every good Christian, *Gen.* 16. 12.

Moreover, though the beginning of this spiritual building aforesaid, it is but small compared to a grain of Mustard-seed, *Mat.* 13. 31. the day of small things, *Zeich.* 4. 10. yet not to be despised, if but two or three are gathered together in Christs name which is his Law, *Isa.* 42. 4. *Mat.* 12. 21. in the holy order of his Gospel, to worship God by Christs direction, they have the promise of Gods presence to be with them, *Mat.* 18. 20. so waiting on the Lord, until he multiply them to be not a few, *Jer.* 30. 19. even like the flock of his pasture, *Ezek.* 34. 31. *Acts* 2. 47. So that then out of themselves the Lord hath given them direction to chuse some into the office of Pastor and Teacher, with Elders and Deacons as aforeshewed in the description of the true Church; unto which Assembly thus gathered together in holy order, Christ Jesus is their Prophet represented (in the offices of Pastor and Teacher, together with the membral right of the men-members in Prophecie by the word taught among them) that they may discern sin, *Rom.* 7. 7. and righteousness, *Phil.* 3. 9. 2dly. Christ is a Priest unto them, working upon the will and affections, killing them a sacrifices,

Heb. 9. 11. Rom. 12. 1. that so a reasonable creature, by the operation of true faith, may be given up to God in his service, *Joh. 4. 23. 3dly.* Christ is a King to them, *Psal. 2. 6.* by his power, *Phil. 2. 5.* that the word taught by prophecy, and applied by priesthood, may be walked in, *Col. 2. 6.* by a holy life and conversation, *1 Pet. 1. 15.* and the whole Church preserved from all adverse power of Sin, the World and the Devil; and after this manner (seeing Christs Kingdom is not of this world, *John 18. 36.*) must he reign in the Church, until he hath put all his enemies under his feet, *Rev. 19. 16. 1 Cor. 15. 25.*

Now it is evident that the Communion in the Doctors Church is not in this way and order of God; the men of his Clergy will answer him in their second admonition to the Parliament, page 40. in the 13th year of Queen Elizabeths Reign in the year 1570. who have thus written, *We are so scarce come to the outward face of a Church rightly reformed, that although some truths be taught by some Preachers, yet no Preachers may, without danger of the Laws, utter all the Truths comprised in the Book of God; it is so circumvented and wrapt within the compass of such Statutes, such Penalties, such Advertisements, such Articles, such Canons, such sober Caveats, and such manifold Pamphlets, that in a manner, if it doth but peep out behind the skreen, the Laws of the Land, the Book of Common-prayer, the Commissioners Advertisements, the Bishops Canons, Linwood's Provincials, every Bishops Articles in his Diocese, my Lord of Canterbury's sober Caveats, his Licenses to Preachers, his high Court of Prerogatives, or grave fatherly faculties; these together, or the worst of them, as some of them be too bad, may not be broken or offended against, but with more danger than to offend against the Bible: To these subscribing, and subscribing again, and the third time subscribing are required; for these Preachers and others are indicted, are fined, are imprisoned, are excommunicated, are banished, or have some worse things threatned them; and the Bible, that must have no further scope than by these it is assigned. Is this to profess Gods Word? Is this Reformation?*

Thus was fulfilled what was written under the names of Four evil Angels, who should hinder the winds of Gods Spirit so much as in them lay, that the true Preaching of the Gospel should not blow upon any Tree, *Mar. 3. 10. Luk. 6. 43, 44, 45.* contrary to *Cant. 4. 16.* yet as the Word of God cannot be bound, *Isa. 55. 11.* there still was by the breathing thereof, *John 3. 8.* a remnant of sancti-

sanctified ones; Trees of righteousness, who lived and reigned with Christ by faith, over Sin, the World and the Devil, all the time of the beasts reign. *[Rev. 20: 4 and 26 w. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 8*

Therefore what an evil hath the Doctor done in defaming such that desired to walk with Christ in his Commands, in worship, and refused only the inventions of men therein? If he hath done this in blind zeal, in ignorance as did *Saul*; If with him he belong to Gods election, *Rom. 11. 7.* there may be hopes, that as God did change *Saul's* heart from the symptoms of the Letters in his name, which signified mortal, so persecuted he the Saints to death, *Act. 7. 58.* and *9. 1, 2.* Likewise *Pontius Pilate*, the first part of his name signified cruel or inhumane, the other part, *Pilate*, signifying, a man Armed with a *Roman Dart*; so was his nature, Christ, suffering under the *Roman* power, was killed by the Dart of *Pilate's* sentence, he being Judge. So likewise the drawn Swords of bitter words, *Psal. 35. 2.* against Mr. *Barrow* and others, then Prisoners in the *Fleet*, is the first part of the Doctor's name, through whose sides the Doctor still shooteth them against all the Nonconformists, to the end he might have them *Still in Fleet*, the natural sense of almost every letter of his name; which suiteth with the fruits of his nature, until God giveth him a heart of true repentance, *2 Tim. 2. 25, 26.* that so he no longer halt between two opinions, holding the Popish office of a Dean; and so fight against all true Protestants that shall bear their testimony against it, and all such like Titles, with mens Traditions in Protestant Churches; and on the other hand would seem to fight against the Papists: Surely this man is no *Caleb* nor *Josiah* in following the Lord fully, but like the man in the Gospel that desireth to know what he should do to inherit eternal life; yet can go no further than he can keep his revenues of great possessions.

Now if *Balaam* could not cozen the Lord, to prevail by his Altar and Sacrifices against Gods people, no more shall the Doctor with all his bowing, as some of his Clergy have been said to have done, and so think thereby to prevail against the Lords people, no sure.

Now who may without partiality, be accounted the most truest Protestants; but those that walk with Christ; the most nearest to the Ruler of his Gospel? And is it not for so doing, that these Christians aforesaid are hated by the Doctor? I'll leave the prudent to judge; and the Doctor to shew the contrary if he can. And wherefore are the Judgments of God threatned against this Prote-

stant Nation, but for the persecuting, and so make a prey of those that depart from iniquity, and bearing their testimony against all mans inventions in worship, as was signified in a Warning-piece to the King last April, 1680, and another to the late Parliament; both to be had where this is sold, published by the same Author.

Moreover, is this a day for the Doctor to give encouragement to the Magistrate, to persecute their loyal Subjects, for matters of Religion? No sure, he should have looked to the state of his flock, and see how it is commingled with all sorts of people, as Mr. Gifford aforesaid hath testified; when as God hath shew'd his Ministers, that their Work was to put a difference between the holy and prophane, the clean and the unclean; and for the neglect thereof, they were charged with violating Gods Law, *Ezek. 22. 26.* (unless the Doctor think there is no unclean visible wicked liver in his Parish.) Again, saith the Lord to the Prophet *Jeremiah, If thou take the precious from the vile, thou shalt be as my mouth; let them return to thee, but return not thou to them, Jer. 15. 19.* Even so under the Gospel are the godly forbidden to partake with other mens sins, *1 Tim. 2. 22.* because in spiritual Communion, a little Leaven leaveneth the whole lump; *1 Cor. 5. 6. Gal. 5. 9. Numb. 19. 23.* So one sinner suffered unpunished, not only destroyeth much good; *Prov. 8. 9.* but bringeth that City or Church into a snare, *Eccles. 9. 18.* As *Joshuah* said to *Israel, If ye rebel, the Lord will be wrath with the whole congregation, Joshua 22. 18.* What need then have all that have taken charge of the Souls of a Flock or People, that if they neglect to put Gods Order, *Mat. 18. 1 Cor. 5. Lev. 19. 19.* in practice, to punish by the Church censures all obstinate sinners, God will not only requite it at their hands, *Ezekiel 3. 17. 18.* and *33. 7 Heb. 13. 17. Act. 20.* but for the neglect hereof he will renounce that Churches Candlestick, *Rev. 2. 5.* so fight against them *v. 16.* and cast them into a bed of great tribulation, *Joh 33. 18 Rev. 2. 2.* and spue them utterly from him; so that the remnant of Gods marked, sealed ones, known to be such by their departing from iniquity, shall walk with Christ in white, for they are worthy, *Rev. 3. 4. 2 Tim. 2. 19. Ezek. 9. 4. Rev. 7. 3.* when the other that will not be admonished, the Lord saith to them; *I have left my heritage, I have given the dearly beloved of my soul into the hands of her enemies, Jer. 11. 15. and 12. 7. For their inventions have I cast them out of my house, Hosea 9. 5. and have abhorred the excellency of Jacob, and hate all his palaces; Amos 6. 8. for the*
Lord

Lord is of purer eyes than to have fellowship with the throne of iniquity; he hath chosen Zion for his dwelling, *Psal.* 132. 13, 14. *Heb.* 12. 22. *Rev.* 14. 1. his way is holy in all the parts of his service, so that the polluted must not knowingly dwell there, *Isa.* 35. 8. because they defile the holy things of God, *Lev.* 22. 3. therefore God will be sanctified in all that draw near to him in his ~~Saints~~, *Lev.* 10. 3. for as much as holiness becometh his house for ever, *Psal.* 93. 5. Now if the Doctor cannot see these things, and what a confusion there is, which hath caused a great many to separate from his Church for want of Gods Order in it, let him not despise counsel, seeing he that refuseth instruction despiseth his own Soul, *Prov.* 15. 32. 502-1178

And lastly, Seeing we are fallen into the last and perilous times, what man of them that hath any thing in him of the Spirit of a Christian, but would make it his greatest work to use the uttermost of his endeavours to unite the hearts of one Protestant to another, in the many differences in point of Religion, that so as brethren they may withstand the common Enemy, even *Gog* and *Magog*, the *Turk* and *Papists*, the last enemies of Gods people, who like unto the apostate and heathen Nations, *Psal.* 8. say, *Come let us cut them off from being a nation, that the name of Israel may be had no more in remembrance.* And is not this the signs of the times, when the *Turk* and *Papist* are by sea and land compassing the camp of the Saints about in number, like the *Canaanites Army*, *Joshua* 11. 4. as the sand on the shore, whom God may suffer to prevail for the sins of his people, until he hath refin'd them through the fire of affliction, *Zach.* 13. 9. so melting the dross from the silver; yet in the end the rod shall be broken, *Isa.* 10. 5, 24, 25. *Psal.* 125. 3. that so they that lead into captivity, shall go into captivity; and they that kill with the sword, shall be killed with the sword, *Rev.* 13. 10. and be mad with sorrow enough, to say with that Heathen King *Adonibezek*, who caused threelcore and ten Kings to gather meat under his Table, having their right thumbs and toes cut off, *As I have done, God hath requited me*, *Judg.* 1. 7. If not this way, because the time draweth nigh of Christs coming to judgment, then fire shall come down from heaven and devour them, *Rev.* 20. 9. yea, so shall Christ come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, *1 Thes.* 1. 8, 9, 10. in the mean time let all persecutors read their portion, *Matt.* 25. 41. *Rev.* 14. 9, 10, 11. and 19. 20. and 21. 8.

And

And lastly, If this way of plain dealing liketh not the Doctor, I cannot help it ; for with *Eliza* I have learned not to flatter, *Joh* 32. 22. nor as some men desire to be smoothed in their sinful ways, *Isa* 30. 10. but as the wise man saith, *open rebuke is better than secret love*, *Prov* 27. 5. for who could sleep silent, to see his brethren that are now at rest in the Lord, defamed, when as the Lord saith, *the memory of the just is blessed*, *Prov* 10. 7. and *they shall be had in everlasting remembrance*, *Psal* 112. 6. whose labours shine in the world as a comfort to the Lords people when revived, though the same be a terror to their enemies, as is seen in the Doctor, and such like *John* speaketh of, to see more *Serbs* raised up to maintain the faith faithful *Abels* dyed for, *Rev* 16. 11. *Ezek* 37. *Rev* 20. 5. Now the Lord in his infinite mercy bless this small mite cast into the Treasury of all the Lords true Protestant people ; and also to the Doctor do I desire it may be for his everlasting comfort, that so the Lord may have the glory, honour and praise, in and through our Lord Jesus Christ, Amen.

FINIS.